तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita
Bindu

Issue No. 126 *Fortnightly email mini-magazine from Gopal Jiu Publications*
24 April 2006 *Śrī Varuthinī Ekādaśī*, 11 *Madhusudana*, 520 *Gaurābda* Circulation 1,709

Highlights

• COME HOME
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
• THE PURE NAME
Srila Bhaktisiddhanta Saraswati Thakur Prabhupada
• RASIKANANDA AND THE MAD ELEPHANT
Adapted from Srila Gopijanavallabha Das' **Rasika-maṅgala,** *part 3, chapters 7 and 8*
• WOMEN MUST BE HONORED
Manu-saṁhitā *3.55-59*

COME HOME

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

Ladies and gentlemen, thank you very much for coming here to participate in this Krishna consciousness movement. We are calling everyone to go back to home, back to Godhead. Just now [in the song, *Jaya Rādhā Mādhava*] we described the place where we intend to go — Goloka Vrindavan. There, the Supreme Personality of Godhead is residing with his consort Radharani. Krishna is the husband — not exactly a husband, but a friend. Just as a boy and girlfriend here try to enjoy an extra ecstasy of conjugal love without being married, so the ideal of example of conjugal love is found in Krishna and Radha. Here in the mundane world the same thing is present, but in a perverted sense. The origin is in Radha and Krishna. *Jaya rādhā-mādhava kuñja-vihārī* — they are always engaged in loving affairs in the bushes of Vrindavan. *Gopījana-vallabha* — Krishna is very dear to the *gopīs* and the *gopas*. "*Gopas*" means the cowherd men and the cowherd boys. Vrindavan is not a town like Los Angeles. It is a village, and Radha and Krishna are always taking pleasure in the nice gardens on the bank of Yamuna river — *yāmuna-tīra-vana-cārī*.

Vrindavan is the blissful transcendental abode where there is no question of danger or fear. Krishna comes to this planet to show us the replica of the original Vrindavan. That Vrindavan replica is on this planet in India, about ninety miles from New Delhi. It is exactly the same Vrindavan, but because it is in this material world it appears that there are sometimes dangers there. So when Krishna was present on this earth, on this planet, there was some danger. Actually, because Krishna was present there was no danger, but it appeared like there was.

Once, Krishna stopped the worship of Indra — the demigod in charge of watering department. Indra became very angry, and for seven days continuously he sent torrents of rain. At that time Krishna took the hill known as Govardhana and immediately lifted it as if it were an umbrella on his small finger. Although Krishna was playing like an ordinary human child, still, when there was need, he manifested his godly power. That is God. When it was needed to protect the inhabitants of Vrindavan, he lifted a big hill, and since then one of his names is Giri-vara-dhari, meaning he who held up that hill. By material calculation he was seven years old at that time.

In the original Vrindavan there is no such thing as the wrath of Indra, torrents of rain causing an inundation, or any kind of danger.

next column ☞

There, everything is blissful, transcendental, and eternal. Here, there is only a little sample of the spiritual world, because anything in this material world is simply an imitation, a shadow of the original. ❀

— Lecture in Laguna Beach, 30 September 1972.

The Pure Name

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Only the *mahā-bhagavata* Sri Gurudeva is able to give the name of Sri Krishna, which is non-different from Krishna.

nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ

Sri Krishna's name is directly Sri Krishna. It is a spiritual, transcendental object full of liquid mellowness. The divine name arises or manifests itself upon the tongue of someone who is favorable towards service.

The glorification (*kīrtana*) fraught with spiritual offense to the divine name done by those who are inclined towards enjoyment or renunciation is not the pure divine name. The pure divine name (*śuddha-nāma*) and the stage of offense to the divine name (*nāmāparādha*) are not the same. The *mahābhagavata* who is free from spiritual offenses to the divine name and who takes shelter in the glorification of the pure divine name is alone fit to bestow the name of Sri Krishna. ❀

— *Prabhupada Srila Sarasvati Thakura.* Compiled by Sri Bhaktikusum Sraman Swami. Sri Chaitanya Math. Mayapur, West Bengal. 1983. Page 281.

Rasikananda and the Mad Elephant

Adapted from Srila Gopijanavallabha Das'
Rasika-maṅgala, *part 3, chapters 7 and 8*

Ahammad Beg was the Muslim ruler of much of Orissa at the time of Rasikananda Prabhu. He was a tyrant who tortured all the kings and zamindars in his region. He was feared by everyone and he forced those under his reign to accept the religion of Islam. The following story, described by Srila Gopijanavallabha Das, a disciple of Rasikananda Prabhu, recounts an incident that took place in the village of Vanapur, Orissa, between Ahammad Beg and Rasikananda.

There was a wild elephant troubling the local people of Vanapur. It would enter the village and destroy houses and kill the domestic animals. At this same time, Rasikananda Prabhu, ignoring the suggestions of some of his devotees, went to see the Muslim ruler Ahammad Beg. Rasik, his mind absorbed in love for Krishna, found the *yavana* sitting on his throne surrounded by various Hindu kings. Suddenly, the mad elephant entered Vanapur. Caring for no one, it crushed homes, uprooted large trees, and killed many animals. Its loud roars made the earth tremble and its movements filled the sky with dust. Some of the villagers took shelter on the roofs of tall buildings while others fled. In fear of their lives, they prayed to Lord Narayan to save them. Rasikananda Prabhu thought, "Today I will save the villagers and make this elephant into a great devotee."

The wicked *yavana* ruler told the kings around him, "Today this elephant has killed cattle, horses and people. It has also damaged much property. We must think of some means to stop it. Why not tell Rasik Murari to give *hari-nāma* to this elephant? The Hindus regard him as Narayan, so if he can succeed in initiating this elephant then I shall also accept him as Narayan."

Everyone felt sorry to hear this and began to think of Krishna. When Rasik heard what had been said, he thought to himself, "If a devotee takes shelter of Krishna, then what can an elephant do to harm him?" Thinking in this way, he entered the village and saw the mad elephant killing everyone who crossed its path. While the villagers fled out of fear, Rasik came forward to confront the animal. The companions of Rasikananda Prabhu repeatedly asked him to leave that place, but he chanted the name of Krishna and did not listen to their pleas. Finally, his companions ran away and left Rasik alone. The Muslim ruler was watching everything, and when he saw this he thought to himself, "Oh, Lord Narayan, save him! If the elephant kills him I shall be responsible for the death of a saintly person. Yet if he can tame this animal, then I shall be sure of the glory of Krishna." The Hindu kings were all anxious for Rasikananda's safety and their grief brought tears to their eyes. Rasik, however, was unperturbed and went on thinking of

Krishna. When the mad elephant came before him it observed the beautiful form of Rasikananda Prabhu and immediately checked its speed.

Rasik looked in its eyes and said:

śuna śuna ohe tumi matta karibara
kṛṣṇa bhaja sādhu sevā kara nirantara

"Oh maddened chief of the elephants, listen to me! Worship Krishna and continually serve his devotees!

vyartha kena mara kari nānā duṣṭa karma
kṛṣṇa vinā āra yata vyartha pariśrama

"Why are you engaged in these wicked deeds? Without connection with Krishna, all efforts are futile.

kṛṣṇa japa kṛṣṇa dhyāna kṛṣṇera deha mana
ekānta ha-iyā bhaja kṛṣṇera caraṇa

"Chant the name of Krishna, meditate on Krishna, and dedicate yourself to the worship of his feet.

sarva-śāstra tattve kahe kṛṣṇera bhajana
avidyā chāḍiyā bhaja kṛṣṇera caraṇa

"All the scriptures recommend the worship of Krishna. Give up ignorance and worship the feet of the Lord.

kṛṣṇa vinā yata dekha nahe āpanāra
āji haite duṣṭa karma nā kariha āra

"Other than Krishna, no one is your friend. From today you should no longer perform these wicked deeds.

kṛṣṇa mātā kṛṣṇa pitā kṛṣṇa se jīvana
kṛṣṇa nā bhajiyā kena mara akāraṇa

"Krishna is mother and Krishna is father — Krishna is life itself. So why are you neglecting his worship and heading towards death?

mada garva nā kariha kṛṣṇere bhajite
airāvata indra garva nāśilā tvarite

kumbhira dharilā pūrve gajarājavare
kumbhīra nāśayā gaja karilā nistāre

"Be careful not to become proud in the worship of Krishna. Airavata, the elephant of Indra, was very proud until he was attacked by a crocodile and had to be saved by Krishna, thus crushing his false pride.

dayāra sāgara prabhu deva bhagavān
chāḍi mada garva prabhu kṛṣṇe kara dhyāna

"Lord Krishna is an ocean of mercy, so give up your pride and worship him.

sādhu vākya śuni vāpu kṛṣṇe deha mana
dayā karibena tomā nandera nandana

"If you listen to these teachings of the saintly persons then the son of Nanda will favor you." (texts 35-45)

Due to its previous austerities, the elephant was able to meet Rasikananda Prabhu, and now it saw a second Narayan in him. With tears in its eyes, it thought, "This is not an ordinary human. He must be a part of Narayan. Everything he said to me is based on *śāstra*." By the grace of Rasik, the elephant attained complete knowledge and accepted Lord Krishna as the only truth. It fell at the feet of Rasikananda and washed his feet with its tears. Placing a hand on the head of the elephant, Rasik poured the sixteen word Hare Krishna mantra into its right ear. As soon as it received the holy name, the elephant quickly stood up and then fell prostrate at the feet of Rasikananda Prabhu. After circumambulating him, it again bowed down and a stream of tears rolled from its eyes. Seeing the beauty of Rasikananda, the beast was so charmed that it forgot its own self. Rasik named him "Sri Gopal Das", and after receiving this name, it fell at Rasik's feet a hundred times. Having seen Rasik as Narayan, Gopal Das was reluctant to leave him. Dedicating himself to the lotus feet of Rasikananda Prabhu, it was only after a long time, with tears in its eyes, that it slowly left the palace to enter into the forest.

After witnessing this wonderful pastime, both the Hindus and the *yavanas* were amazed. They began to speak amongst themselves as follows, "Rasik has not only tamed the mad elephant but he has also given it initiation." As the news spread, millions of people came to that place just to see Rasik.

Ahammad Beg quickly came there and fell at the feet of Rasik. With folded hands, he said, "I was unable to appreciate your transcendental position and thus I ordered my men to bring you here. I have acted out of ignorance, and now I beg you to forgive me. You are an ocean of mercy and kindness. You are the life of the universe. Being enamored by your illusory energy, I did not know your glory and gave you trouble. Please forgive me."

Hearing these humble words, Rasik told the king, "I came here to deliver you, and on the way the mad elephant came running towards

me. At that time I remembered Krishna, the omnipotent Lord who lives in everyone's heart. Lord Krishna also resides in the heart of that mad elephant. I advised it to remember Krishna, and on hearing the Lord's name it fell at my feet. After I poured Krishna's name into its ears, it became subdued and slowly left the place. It has now given up its wicked activities. The *yavana* king was very happy to hear all this from Rasikananda Prabhu. ❀

Bibliography

— Gopijanavallabha Das. *The Story of Rasikananda*. Published by Bhakti Vikasa Swami. Mumbai. 1997.

— Gopijanavallabha Das. *Rasika-maṅgala*. Published by Vaishnava Research Institute. Halisahar, Bengal. 1992

Women must be Honored

Manu-saṁhitā *3.55-59*

pitṛbhir bhrātṛbhiś caitāḥ patibhir devarais tathā
pūjyā bhūṣayutavtāś ca bahu-kalyāṇam īpsubhiḥ

Women must be honored and ornamented by their fathers, brothers, husbands, and brothers-in-law who desire their own welfare.

yatra nāryas tu pūjyante ramante tatra devatāḥ
yatraitās tu na pūjyante sarvās tatrāphalāḥ kriyāḥ

Where women are honored, there the gods are pleased; but where they are not honored, no sacred rite yields rewards.

śocanti jāmayo yatra vinaśyaty āśu tat kulam
na śocanti tu yatraitā vardhate tad dhi sarvadā

Where the female relations live in grief, the family soon perishes; where they are happy, that family prospers.

jāmayo yāni gehāni śapanty apratipūjitāḥ
tāni kṛtyāhatānīva vinaśyanti samantataḥ

Those houses in which female relations are not duly honored are cursed and perish as if destroyed by magic.

tasmād etāḥ sadā pūjyā bhūṣanācchādanāśanaiḥ
bhūti-kāmair narair nityaṁ sat-kareṣūtsaveṣu ca

Hence, men who seek their own welfare should always honor women on holidays and festivals with gifts of ornaments, clothes, and dainty food. ❀

Bibliography

— *The Laws of Manu*. English translation by Georg Buhler. Dover Publications. New York. No date.

— *Manu-smṛti*. http://www.sub.uni-goettingen.de/ebene_1/fiindolo/gretil/1_sanskr/6_sastra/4_dharma/smrti/manu2p_u.htm

As Fools Love Sense Objects

Hari-bhakti-vilāsa *8.435*

yā prītir avivekānāṁ viṣayeṣv anapāyinī
tvām anusmarataḥ sā me hṛdayān māpasarpatu

O Lord, as fools love material sense objects, let me always love and remember you. May love for you never leave my heart.

[This meaning is derived from dividing the last word as: "*mā*", meaning "may not", plus "*apasarpatu*", meaning "depart".]

Commentary by
Srila Sanatan Goswami

There is an alternative meaning of this verse. The word "*mā*" may be taken to mean "the goddess of fortune" and the word "*pa*" may be taken to mean "husband". Thus, "*mā-pa*" can mean, "O husband of the goddess of fortune." Thus, if the last word of this verse is divided as "*mā-pa-sarpatu*", the entire verse can be interpreted to mean:

O husband of the goddess of fortune! Fools love material sense objects. Please let me always remember you so that the love for material sense objects will leave my heart." ❀

— Adapted from the translation of Sri Kusakratha Das. Krishna Institute. Culver City, California.

Sri Krishna Kathamrita Bindu

A free bi-monthly service provided by:
Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 2553250, 2557026
Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute *Bindu* in electronic or print form provided no changes are made to the contents.